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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

REV. EDWIN R. MCGREGOR, EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. ROM. xi. 22.

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THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

Bound Volumes.—The Third and Fourth Volumes of the Jewish Chronicle may be had, neatly bound in one volume, price \$1 50.

The Herschell Female Branch Society will hold their regular meetings on the first Wednesday of the following months—January, April, July, and October—at 3 P. M., at 46 Hubert street, N. Y.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

SEPTEMBER, 1850.

LORD'S AXIOMS.

"LANGUAGE neither ever has, nor can have, any other meaning than that which is either literal or figurative."

We have already defined the literal meaning of language to be that which mankind by general consent have agreed shall be the true and only meaning of certain words and sentences, as representatives of sounds and ideas; and the figurative meaning of language to be that meaning which it acquires by being borrowed from objects, &c., to which men have agreed it shall belong, and used to describe objects, &c., to which it does not conventionally belong. Words are used to represent the thoughts of the mind. These words, alone or connected together in a certain order, so as to express a single idea or ideas, in their relation to one another, compose language. These words, alone or in connection, cannot have any but that meaning which mankind have agreed to attach to them, or that meaning which they have when borrowed from one object, &c., to describe another object, &c.

But, by closely analyzing the words as used in the latter case, we shall find that even then they do not undergo any change in their meaning. They retain that meaning which men have agreed shall be their only and true meaning under all circumstances. When it is said, in consequence of Jehovah's blessing upon the earth, "The little hills rejoice on every side," we know that the little hills did not rejoice. They did nothing at all. Still the word "rejoice" does not lose its meaning. The only change that really takes place is an imaginary one in the object itself. The hills are, by an act of the imagination, converted into an intelligent being, and then described in language appropriate to that being. When our Saviour says, "Come unto me, all ye that labor and are heavy laden," he does not mean those who toil for a mere earthly livelihood, but sinful beings, distressed on account of their deplorable condition and danger. Still, the words "weary" and "heavy laden" do not lose their own meaning. By an act of the imagination the sinner is viewed as a laborer, and then language used to describe him which is truly appropriate to describe a laborer. Thus, should all the language that is called figurative be examined, the figure will be found to consist, not in a change in the meaning of the words,

but in the view taken of the object described. So that language has but *one* meaning, and that a literal one, or that which mankind have agreed shall belong to it. This axiom is universally applied to all mere literary productions, in all languages, in all ages of the world. Just so far as mankind depart from it, they unsettle the laws of language, and render doubtful the meaning of any word or sentence.

When, however, men come to the investigation of the meaning of the Word of God, they no longer regard universal usage. By some strange hallucination they proceed as though Bible language were something different from human; and having no key to its meaning, they launch out upon the sea of obscurity in the bark of the imagination, with no better helmsman than a fickle caprice.

They are not satisfied with the meaning which the language gives them when interpreted according to universal usage. They contend that language may have in the Word of God a meaning different from either that called "literal" or "figurative." E. g.: "And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be a king to them all." This passage has no figure in it, and therefore is not figurative. The language is truly appropriate to the objects and events. The objects are not conceived by the imagination to be something that they are not, nor is language borrowed from any other objects to describe them. It is a straightforward account of the restoration of the two nations, Judah and the ten tribes of Israel, to the land of Canaan, and their re-union under one king. But this meaning must be discarded as not being a true expression of Jehovah's will. He has nothing to do with man's temporal affairs; He only looks on the heart in its corruption, and speaks only of its purification and holiness; and whatever language He may use, it must be made to describe this spiritual state of things. God, by His Spirit and His holy ministry, will call Judah and Israel to repentance among the heathen wherever they are found. He will bring them into the Christian Church, unite them in the bonds of fellowship, and Christ shall rule in their hearts. This meaning of the passage is called spiritual. But we shall perceive by a little examination that the process of spiritualizing is no less than making the language figurative. The event of the conversion and union with the Church of the house of Israel, is viewed by the imagination as a return from among the heathen, their national union and reinstatement in their own land, and language is used appropriately descriptive of it. Thus the axiom holds true even in this use of language, that the meaning must be either literal or figurative.

The cause of complaint for the use of language in this manner lies not in the violation of the axiom, but of the rules of figurative language.

The rules of figurative language are: 1st. That there be a similarity between the two objects, events, &c., in question.

"But there is no similarity between the two events,—the migration of a people from one point of the compass to another, and the regeneration of the soul by the Holy Spirit."

2d. That the language belonging to an object or event well known be used to describe an object or event not so well known.

But in this case the event of the restoration of the two nations to their own land, their re-union, and their subjection to one king being denied, it is merely imaginary, and totally unknown to the reader; hence the language belonging to an event which never had realization, and consequently unknown, is borrowed, for the sake of illustration and perspicacity, to describe another event equally unknown. This is contrary to all principles of language. It plunges the reader into utmost obscurity. It darkens the words of Jehovah. It is a false and absurd use of language. The passage in question is literal, and only literal. There is no rational method to make it mean anything different from what it plainly conveys. Should the spiritualizer insist upon the lawfulness of his method of interpretation, and deny that he violates the principles of language, then the literal meaning of this passage must be true in order to the truth of the spiritual view.

The prophet is desirous of illustrating and making perfectly intelligible an obscure event,—the conversion of the Israelites of both nations to Christianity. He looks around for an event which bears some similarity to it, and which is well known to those addressed. His mind rests upon the event of the gathering of Judah and Israel from among the heathen whither they be gone, the bringing them into their own land, making them one nation, and placing one king over them; and he takes the language which is used to describe this event to describe the other event. Hence the latter event must be a reality and well known, in order to make the other possible and palpable. Now where has this spiritualizing process brought us? The spiritualist insists upon the conversion of the Jews as here taught. He must also admit their restoration to their own land. For however many of the Jews may have returned to Canaan from Babylon, it is certain none of the ten tribes of Israel have been brought back, that the two nations have never been united nor ruled by one king, as one nation; hence the spiritualist is driven into a faith which he will be very loath to espouse, viz.: that the conversion of the two nations to Christianity will not take place until they are restored to their own land, for this event must precede the other, in order to become its illustration and explanation.

Now it is a fact, that all those passages which literally predict the restoration of the Jews and ten tribes to their own land, are turned in this manner to a spiritual account by hundreds of readers and commentators of the Scriptures. This is done with a view to escape the fact of a literal restoration; but behold how the spiritualist fortifies the fact! Nothing could be more triumphant.

We have now to see how a *figurative* passage becomes spiritualized.

"The whole head is sick and the whole heart is faint: from the sole of the foot even to the head there is no soundness therein. It is wound, and bruise, and putrifying sore. It has not been pressed, neither has it been bound, neither has it been softened with ointment."

This passage is composed entirely of figurative language.

The prophet would describe the condition of the Jewish people, after their afflictions and desolations in war with the surrounding nations, which the

providence of God had brought against them for their sins, and who, notwithstanding their national wretchedness, would not turn from their idolatry to the service of Jehovah. There is suggested to his mind the condition of an individual that has been scourged and beaten for his civil crimes, and in a lacerated state thrown into a dungeon, where no physician has access to him, and where are no means to palliate his wounds nor alleviate his distress. The former event is described in the language of the latter.

By this use of language the condition of the Jewish people is presented in a clear and vivid light.

The whole passage is spiritualized by building a figure upon a figure. Instead of tracing a similarity between the thing to be illustrated and something which is better known, a similarity is traced between an illustration and a phenomenon which is not at all mentioned by the writer. This phenomenon is the depravity and wickedness of the Jewish people, not their physical misery in consequence of that moral state.

A similarity is discovered between the condition of an individual severely punished for his crimes, and an individual totally corrupt in his moral character, and the language of the former is borrowed to describe the latter. It is therefore figurative in this application of it. It is a wrong use of language, however, when judged by the principles of figurative language.

The object of all figurative language being to explain and ornament something already known, here the assumption is, that the figure is given for us to ascertain what the thing in question is and what is said of it, and the thing discovered is wholly an imaginary creation. Had anything else been imagined, it would have answered equally as well.

It is a wrong use of language when judged by the context. Jehovah is said to have brought this condition upon the Jewish people on account of their perverseness. "Why should ye be stricken any more? ye will revolt more and more." Now if the condition intended to be described by the figure be a moral one, the case would stand thus: "Why should ye be depraved any more? ye will become more and more depraved." And the inference is that, on account of their total depravity, they were cursed with total depravity, which is nonsense.

Such is the result of spiritualizing figurative language. Hence language neither has nor can have any other meaning than that which is either literal or figurative.

But there is such a thing as a spiritual meaning of language after all. It is that meaning simply which literal or figurative language gives us when determined by its own laws. The whole Bible is a spiritual book. It treats throughout of our relations to God and our fellow-men, and the obligations consequent upon them. They point to a holy and happy state of existence hereafter, as a reward of fulfilling, and to a miserable state of existence, as a punishment for violating, our obligations in those relations.

The whole end of the Divine revelation is summed up in a most comprehensive manner by the apostle Paul. Repeating our Saviour's words, he says, referring to sinful beings: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified

by faith that is in me." This end is a spiritual one. Everything that Jehovah purposes or performs is spiritual. It is for his own glory and the happiness of his creatures.

Whether he purpose the gathering of Judah and Israel from among the heathen, their reinstatement in their own land, the reign of Christ over them, or their regeneration and sanctification; whether he purpose the manifestation of God in the flesh, and his humiliation to an ignominious death for human redemption, or his coming the second time, not as a sin-offering, but as a triumphant Saviour, to put an end to the mad career of Satan, and be admired by all who love his appearing,—it is all for the glory of God, and the good of his creatures. It is a spiritual end. But this spiritual meaning is always obtained by simply interpreting literal and figurative language by its own laws. Hence there is no conceivable necessity for spiritualizing language in order to a spiritual meaning. This axiom is sound and infallible.

COMMUNICATION FROM A CONVERTED JEWESS.

"So we, being many, are one body in Christ, and every one members one of another." ROM. xii. 5.

MY FRIENDS IN JESUS,—You are, I believe, interested in laboring and praying for the conversion of Israel. In the poor and humble opinion of one who is a descendant of Abraham, and who has prayed for a glimpse in the prophecies relative to this grand and holy end, I would say much depends on the conversion of professing Christians to the religion of Christ. In the words of an inspired apostle, whose heart's desire and prayer were for his brethren, "So we, being many, are one body in Christ," &c. "One faith, one Lord, one baptism." I can say from experience, many Jews are kept back from even inquiry, owing to the various sects who differ so materially in points of doctrine as even to deny the divinity of the LORD JESUS, and yet bear the name of Christians! The Bible (say the Jews) declares there is but "one God," and that God was to be the "Saviour of his people."

What a stumbling-block for the restoration of God's well beloved, who in many instances desire to enter the fold of the Messiah! But they say, How shall we enter? His followers are not going the same way, not professing the same truth, not embracing the same life. The apostle says, "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in." They have not fallen, but only stumbled, to rise when all with them shall bend the knee, and raise the heart to Jesus, exclaiming, "My Lord, and my God!" How impressive and solemn is this reflection, that the only people who are a living witness of the Truth, who are cast away, to be reconciled with an everlasting salvation, are waiting to enter the fold when invited to do so by a union of brotherly love and sentiment among the denominations of Christendom. Provoke them to jealousy, my friends; they want example as much as theory, fruits as well as doctrine. The Bible declares, "All Israel shall be saved." At the same time the Lord sees fit to employ means to effect his purposes. Those who name the name of Christ,

are the humble instruments in the mercy of Providence to hasten the glorious period when "all shall be one in Christ." While seeking the lost sheep of the fold, let us see that all within are with the Shepherd; else while preaching to others, we may be eastaways. My own mother has remarked to me, that when Christians are more in union as a body, then she might think of joining the Church of Christ. I will allow there were many seats among the Jews; but not differing in the worship of one God, until they fell into idolatry, for which they are cast off, to be reconciled when the middle wall of partition shall be broken down, and both shall be "one in Christ." The Jews are influenced more by example than by a prayerful search of the Scriptures; and in proportion to the difference in number, how do they see Christians? Bright and lovely examples have we of Christ's holy religion; individuals who are under the control and influence of the Church of Christ: but the majority, alas! how unlike the sacred and holy title they bear! Preach to the Israelite, pray for the conversion of the Jews, but let them see more unity of sentiments, more love among those who profess to be followers of a God of Love.

But, my Jewish brethren, it may be that we are to be happy aids in sealing the truth of Christ's religion. Then fly to our own Scriptures, and there you will find a God of Love who invites you to come and be reconciled. "Why will ye die, O house of Israel?" What was man made for, if not to be the recipient of the love of God, an image and likeness of his Maker? This is the state to which we are to strive to return; and what happy beings would we be had we no feelings but those that own love and goodness as their parents; no thoughts but what are expressions of truth. How great would be the stock of happiness in the world if all acted from the dictates of these holy principles. We can only attain a right understanding of the Word of God, when it is received and embraced by us as Infallible Truth, allowing it to purify our hearts, and making it the director of our lives. It is a pure gift of the Lord's divine bounty, and when accepted by us, we are bound, we are purchased by it, to his service. The death of Christ is the only means of the reception of his Word; and thanks be to his holy name. we may now do what Adam after the fall was incapable of, "put forth our hand unto the tree of life, and eat, and live for ever." And in proportion as the love of the Lord and our neighbor is established in our hearts, the tabernacle of God will be individually with us, "we shall be His people, and God Himself will be with us, and be our God."

H. K. B.

THE LAW NOT ABROGATED BY CHRIST.

JESUS of Nazareth never signified that he was come to acquit the house of Jacob of the law; nay, he said the reverse in express terms; and what is more, he acted the reverse. Jesus of Nazareth himself observed not only the Mosaic law, but the rabbinical institutions; and whatever seems to be contrary to this in the sayings and doings recorded of him, only seems so at first sight: carefully examined, everything will be found perfectly to agree

not only with Scripture, but also with tradition. If he came to put a stop to the more and more spreading Pharisaism and hypocrisy, surely he would not himself have set the first example in their favor, by sanctioning personally a law which he deemed it necessary to set aside. On the contrary, the rabbinical maxim, that he who is born in the law must live according to the law, and die according to it, obviously characterizes his whole conduct, and that of his disciples in the beginning. If, in later times, his followers thought differently, and believed that they might also absolve the Jews who joined them from the observance of the law, they certainly had no authority from him for so doing.—*Jerusalem, by M. Mendelssohn.*

JERUSALEM LITERARY SOCIETY.

WE beg to call attention to a communication received from Mr. Consul Finn, announcing the formation of the above Society, which cannot fail to interest many of our readers. We trust the assistance requested in this letter will be readily afforded. Contributions of the writings of the Fathers, Classical Works, and ancient and modern travels, will be particularly useful :—

JERUSALEM, Feb. 27th, 1850.—An association has been formed here in Jerusalem for the literary and scientific investigation of all subjects connected with the Holy Land, including History, Languages, Numismatics, Statistics, Manufactures, Commerce, Agriculture, Natural History in its several branches, National Customs, &c. &c ; in short, every subject of curious research, except religious controversy. The members are all Protestant Christians, and residing within the Holy Land, by which designation we understand the territory between the Mediterranean and the Euphrates, and between the Nile and the Orontes.

His Lordship the Anglican Bishop of Jerusalem has accepted the office of patron; and some gentlemen of Damascus and Beyrout are corresponding members, as well as Dr. Kayat, Her Majesty's Consul in Jaffa.

It is intended to publish yearly a volume of selections from the papers read at our weekly meetings, of which thirteen have been already held.

The Society is yet in its infancy, but, by Divine blessing, it may become subservient to the studies of the learned in various departments of knowledge, especially in matters bearing upon the Sacred Scriptures, with the manifest advantage of being carried on in the very land of the Bible, and in the city Jerusalem.

But we already feel the want of a library for reference, particularly in historical research and natural science; as well as of a few scientific instruments, viz., a barometer, a rain gauge, a reflecting telescope, a pair of globes, a sextant, &c.; and it has been proposed among us to solicit contributions from Europe of such books and instruments for our library.

We feel sure that there are many lovers of sacred literature, oriental customs, ecclesiastical history, &c., who would willingly aid our efforts. To such we would say, "Come and reside here yourselves, where ancient languages are spoken every day and all day long, and where much remains to be discovered in the wonders of creation, besides the intenser interest which a Christian must feel for the birthplace of Christianity." If that be impracticable, we invite you to supply us with means of making researches in our few leisure hours.—*Jewish Intelligence.*

THE CANTICLES.

A POEM DESCRIPTIVE OF KING SOLOMON'S MARRIAGE FESTIVALS, WHICH, ACCORDING TO ANCIENT AND ORIENTAL CUSTOM, WERE CONTINUED DURING SIX DAYS.

AS ARRANGED BY MR. CHARLES TAYLOR.

(Continued.)

Second day, morning. Bride at the window in her chamber. Hears music. Bridegroom returning from the chase.

Bride (to her attendants). The music of my beloved.

Behold! he himself approaches,

Lightly traversing the hills,

Fleetly bounding over the rising grounds.

My beloved is swift like an antelope or a fawn.

Behold him stopping, seated in his carriage,

Looking through the apertures,

Gleaming behind the blinds.

My beloved addresses me, and says:

Bridegroom. Rise, my consort, my charmer, and come away;

For lo! the winter is over; the rains are past and gone;

The flowers appear in the meads;

The singing-time is come,

And the voice of the turtle re-echoes in our grounds.

The fig-tree forwards into sweetness its swelling fruit,

And the vines advance into fragrance their just setting grapes.

Arise, my consort, my charmer, and come away.

My dove, hid in the clefts of the rocks,

Concealed in the fissures of the cliffs,

Show me thy swelling neck;

Let me hear thy call:

For sweet is thy call,

And thy swelling neck is beautiful.

(To his companions.)

Catch the jackals, the little jackals,

Which damage our fruiteries,

Ere their productions come to maturity.

(Bridegroom passes on in the chase.)

Bride (alone). My beloved is mine, and I am his,
Feeding among lilies.

When the day breezes, when the shadows glimmer,

Then return thou, my beloved; show thyself like the antelope,

Or the young hart on the mountains of Bethel.

Evening (late).

Bride (alone). Reclined on my sofa till dusky night,

I watch, I seek him, the beloved of my heart;

I seek him, but I find him not.

Should I rise now and take a turn in the city,

In the streets, in the squares,
 Seeking him, the beloved of my heart,
 I may seek him, but not find him.
 What if the watchmen, going their rounds through all the city,
 find me ?
 "Have ye seen him, the beloved of my heart ?"
 What if, passing ever so little a way beyond them,
 I find him, the beloved of my heart ?
 I would clasp him, I would not let him go,
 Until I had brought him to the house of my mother,
 To the apartment of my parent herself.
 Then I would adjure you, O daughters of Jerusalem,
 By the startling antelopes, by the timid deer of the field,
 Not to disturb nor discompose this complete affection,
 Until affection herself desire it.

WHAT THE CHURCH CAN DO, IF SHE WILL.

THE following closes an article under the above title, found in *The Christian Pearl*, written most ably and cogently by the editor, Geo. F. Gordon :—

Far be it from us to speak or write a word that would give offense to any, even the humblest Christian in any denomination in all the land. We love all. Yes,—no exceptions. Our charity is free as the light and chainless as the winds, acknowledging no sovereignty but God's sovereignty; loving all men everywhere, but especially the Christian Brotherhood of Faith, and that Brotherhood dispersed through all parties, of every name, in every condition, under all circumstances. *Will you suffer the word of exhortation?* "Then I beseech you by the name of our Lord Jesus Christ, that ye all SPEAK the same thing, and that there be no divisions among you; but that ye be PERFECTLY joined together in the same mind, and in the same judgment."

Brethren, will you suffer a suggestion and an appeal? Listen! We believe that it requires but ONE common effort, in which all CHRISTIAN hearts and hands (without distinction or discrimination) should unite, to seal the noblest triumph of the most blessed mission to the Human Brotherhood,—a CRUSADE, in accordance with the spirit of the gospel of peace. Let there be kindled in the bosoms of all Christians a holy enthusiasm for the accomplishment of some common object; in which all the sympathies, affections, talent, energy, influence and piety of all Christian parties in our land would unite and harmonize—would be as metal in a furnace, heated by the fires of Love, and ready to be poured into any mould which the Spirit of God might shape. Oh that all HUMAN distinctions in the Church could be thus melted. Oh that the walls of iron and brass which men have erected to hide the glory of the Christian system, preventing thousands from seeing their brethren on the other side, may be broken in pieces and cast into the crucibles of God's Love. I tremble with emotion most intense, as I ask myself the question :—*What shall that OBJECT be, that will attract the eye, fix the heart, and challenge the united, sympathetic action of the whole Christian Church in the United States?* Oh! for archangel wings to pass the portal gates of earth, and enter the pavilion of Jehovah, and prostrate at His feet, cry, O Father of all men

what shall that object be? Oh for the rapture of seraphim and power of cherubim to bring that answer to earth and engage all hearts, from Maine to Sacramento, and from Canada to Florida. Such a Union as this, for the promulgation of Righteousness and Brotherhood, would stamp its divine image upon our nation—upon the world.

Again, an important question arises. Is such a thing *possible*? The unfoldings of history answer,—Yes! Is it *practicable*? History, experience, present power, and the genius of the times, answer,—Yes! The spirit of the Bible—the spirit of the Cross—the TRUE spirit of the Church, all, in the silvery cadence of excelling harmony, answer,—Yes! What now? THE OBJECT.

Before directing attention particularly to the object, we ask an examination of the following truths.

When Christ came to redeem man, he commenced with the JEWS. They refused to obey his divinely eloquent teachings, and crucified him. Christ told them (*Jews*) that, because of the hardness of their hearts, disobedience and sin, their temple and city should be completely destroyed, and they scattered in all countries throughout the world. This has been LITERALLY fulfilled! He told them they should be RESTORED again—"brought in with the fullness of the Gentiles,"—or, the oneness of the Church in her latter-day glory,—that they should inhabit the land and build again their cities: in a word, the whole Bible is filled with intelligence in relation to the condition, present and ultimate, of this people, and the blessings that shall flow to the Church consequent on their return and conversion.

Now then, what we propose is this, that the Church in the United States create a heroic and enthusiastic mission for the delivery of that people from their present condition. But, say some, there is much difficulty in the way. What will you teach them? How will the conflicting opinions now in the Church be reconciled so that our numerous ambassadors may "speak the same things" and be of the "same judgment"? Thus: Impelled by the holy impulses of a divine heroism, and the all-excelling dignity of the work to be done, we would expect to lay aside much of present rancor, and resolve, upon the honor of Christian men fired with the sublime magnitude of our mission, and enraptured with the certainty of success, having faith in God, to teach ONE Truth only!—namely, that Christ has come, and their fathers crucified him,—leaving all other doctrines and forms to God and the Jew. Providential indications, and the unanimous consent of every Herald of the Cross engaged in the mission. It *can* be done! It ought to be done! Oh that we could hear the Brotherhood of Christ responding,—It *shall* be done! Let us be of ONE MIND, let us work by LOVE, and soon will burst upon our vision the glorious light of Israel redeemed,—upon our ear the silvery melody of their harps, as sweetly they sing, "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people, he hath redeemed Jerusalem." Here is a work that will flood the Church militant with ineffable glory, scatter skepticism to the winds, and consign infidelity to the darkness of a grave, that shall never be cheered by the light of a resurrection morn; and stamp upon prophecy and Scripture alike, the last, brightest jewelled seal of their high origin. AWAKE! AWAKE!! and God shall give thee strength. ARISE! O CHURCH of the Living and True. To ACTION—to ACTION then, ye living members of a glorious body,—to your tents, O Israel! 'Tis the command of Jesus—obey and triumph! We have had enough of *theoretical* Union, let us have it now in practice. Let all "new creatures," in every city, town and village throughout our land, UNITE for the alone purpose of a mission of redemption to the sons of Abraham (according to the flesh). The God of Abraham, Isaac and

Jacob will shine upon such an effort. But it must be an effort of the entire *spiritual* brotherhood of the Church. The practical illustration of such a union, on so great a subject, would of itself half accomplish the object. To imagine the result of such an effort, fires the soul with thoughts that light up the future with a glory which will only be excelled by the marvellous brightness which shall burst from the inner Pavilion of Jehovah, when the last Jew shall take his harp from the willows of his native soil, and sing, as up to Jerusalem he journeys, "How beautiful upon the mountains are the feet of him who bringeth glad tidings, that publisheth peace! that bringeth tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!" Then shall the heavens be rent asunder, with the responding shout, from all nations, all lands, all islands, and every ocean: "Hallelujah! Hallelujah!! the Lord God Omnipotent reigneth."

[How significant is the following as corroborative of Jehovah's word that the Jews shall be despised by the nations as such, but also significant as showing that Jehovah is beginning to turn the captivity of his people.—ED.]

JEWISH EMANCIPATION BILL.

The following remarks, by a Christian, on the debate in the House of Lords, on the Jews' Bill of 1848, will be found highly interesting, as the question is still pending, and must, sooner or later, come again under the consideration of Parliament.—(*London*) *Jewish Chronicle*.

The position assumed by the House of Lords is this: The electors of the city of London, in virtue of their constitutional rights, have elected the Baron de Rothschild, who professes the Jewish faith, to represent that constituency in Parliament. The Baron de Rothschild being, according to the law of the land, in every respect duly qualified to discharge such a trust, has accepted it. He is ready to conform to the spirit of the formalities which the law prescribes to enable him to take his seat. Those formalities demand of him an oath and declaration, to be confirmed by the obsolete words, "on the true faith of a Christian," obstructing his entrance into the house. Both he and his constituency, therefore, desire that this obstruction be removed. A measure for that purpose is brought in. It is adopted by the Commons, rejected by the Lords. The position in which the British House of Peers have thus placed themselves is, in whatever light it may be viewed, one of extreme painfulness. It is painful, because it is a position of religious persecution and intolerance. It is painful, because it is one of hostility to the fundamental principles of the constitution, to the prerogatives of constituencies, and to the rights of the subject. It is painful, because it is a position of *groundless* disregard to the decision of the House of Commons; painful, because the Jew, who is ready to take his oath "on the true faith of a Christian," having free access (and than which nothing can more forcibly prove his *right* of admission) to Parliament, it exposes the House of Lords to the humiliation of seeing its verdict set aside and acted against, without the power of opposition, without a title to remonstrate. It is painful, in a word, because it is not only a position of defiance to the commandments of God and Christ and to the law of the land, but also a position derogatory to the honor and the character of the British legislature. It would be different were the oath and declaration "on the true faith of a Christian" identified with the constitution; but so far from this being the case, they have once before been repealed; they were revived only for the temporary and specific purpose of excluding Roman Catholics from the legislature, and by the legal en-

actment re-admitting the latter they have been rendered obsolete, and made void in everything but form. We therefore repeat it, the attitude assumed and since maintained by the House of Lords is unbecoming that proud assembly. They have, with a view of saving the Christian character of the British legislature, (for their votes being conscientiously given, who would doubt it?) been forced, for the moment, to shelter that character behind a strip of rotten parchment. Is it safe thus protected? It is protected only against the honorable, not against the unscrupulous professor of Judaism. Should it remain thus imminently exposed? Let those noble lords answer the question who believe *the fate of the country* to be identified with it. What, then, is the course of duty distinctly marked out for the noble opponents of the Jewish Disabilities Bill to pursue? It is, to vindicate and to legalize their position by proposing a bill, the positive object of which shall be, by a legal enactment, to *exclude* the Jews, *because they are Jews*, and at the expense of their rights as British subjects, from a participation in the legislature of this country, and to convert the entrance to Parliament into a confessional. It is a duty which noble lords owe to themselves, both in their character as legislators and as men of honor; which they owe to the city of London and to the Baron de Rothschild; but, above all, to the people of England—and England will expect them *to do their duty*.

What, on the other hand, will be the proper course for the Baron de Rothschild and the city of London to adopt, we need not point out. They will, we little doubt, by the constitutional means at their command, know how to uphold and vindicate their rights, and in their own the rights of the people. For it should not be forgotten that the admission of Jews to Parliament is no longer a question between the Jews and the legislature, but one of the most vital importance between the House of Lords and the nation. Admit the principle laid down by the former, and you admit the principle that the rights of the British subject are dependent on a *variable* standard of religious belief, to be fixed at pleasure by English Peers. We need not trace the consequences to which the application of such a principle might lead. It suffices to repeat that the rights of every English constituency have been attacked by the Lords in the rights of the city of London; the rights of every British subject in the rights of the Baron de Rothschild.

People of England! stand up in defense of your rights. By no legal enactment excluded from the legislature, as the Jews are, their cause is your own. Their admission to Parliament is neither in principle nor in practice calculated to affect the Christian character of that legislature: not in principle, because it is not the Jew who takes his seat in the House of Commons, but an English constituency represented in his person; not in practice, because not only is the Mosaic religion altogether and exclusively conservative, but the Jewish member, moreover, will at all times be dependent on the support of Christian electors. It cannot too often be repeated, what the Bishop of St. David's so truly remarked, that "the legislature of England will ever remain Christian exactly to the same extent, and precisely in the same proportion, as the country is Christian." People of England! stand up in defense of the oppressed. Justice is denied to the Jews, because they are few in number, and thought to be powerless. Their rights are trodden under foot, because during centuries of persecution they have been patient under their sufferings. The commandments of God, the precepts of our Saviour, the interests of the Christian religion, the dictates of humanity, the voice of justice, every high and noble feeling, every sacred motive, urges you to protect your persecuted brethren. People of England! stand up in defense of the Jews. Even from Wallachia, a voice cries out against the decision of your

Lords. They have told to Europe and the world that an act of humanity and justice would alienate your hearts from the legislature. Undeceive them in the sight of Europe. Let public meetings be called in every town and hamlet of the United Kingdom, and petitions to Parliament be prepared, praying for the abolition of the obsolete form of swearing, "on the true faith of a Christian," on which a *vain* oath is demanded from the Christian man, and a *false* one from his fellow-citizen; and for the substitution of that form of the words, "So help me God," words which are as sacred and binding, yet afford no latitude of meaning, are not subject to different interpretations, obstruct not the right and offend not the conscience of any man. Let such alteration be prayed to be made more especially with the object of admitting those of Her Majesty's subjects who profess the Jewish faith to a participation in the legislature, and to the free and unshackled exercise of their civil and political rights. Let the petitions be covered with as many millions of signatures as there are millions of British subjects within the United Kingdom who have a right to petition. Let every man sign his name whose honor is bound up in the honor and who glories in the glory of his country, who feels pride in the freedom which has raised the power and greatness of England above all the kingdoms of the globe, and who would not relinquish that freedom by relinquishing the rights that secure it to him. Let every man sign his name who fears the law of God, and holds sacred the commandments of his Redeemer; and who, amidst the convulsions of empires around him, and domestic dangers threatening on every side, would not share in depriving England of that heavenly aid and protection which alone can guide her safely through the fearful tempest of these fearful times. Let every man sign his name who loves and believes in the truth of his religion, and who would not abandon Christianity by abandoning the two great principles upon which it is based—Charity and Justice.

LITERARY NOTICE.

THE ILLUSTRATED DOMESTIC BIBLE, by the Rev. Ingram Cobbin, is being republished by Samuel Hueston, Esq., the esteemed publisher of the *Knickerbocker Magazine*, &c. It is perhaps sufficient to say that this republication is highly commended by Dr. J. J. Owen, Dr. Geo. Peck, Dr. R. Baird, Dr. Thomas De Witt. The notes are instructive, the comments as good as any published; but the singularity of the edition consists in its numerous cuts, inserted in the midst of the text in order to illustrate it, so that the reader is not obliged to have recourse to his imagination to get an idea of the manners, customs, fashions, and a thousand other things belonging only to ancient and Oriental society; he has them before his eyes. This obviates a difficulty which thousands of plain people stumble over. When a "war chariot," or "soldier's costume," or "dress," or "robe," or "girdle," or "candlestick," or "altar," or lamps," or "spinning wheel," or "mirrors," or "table," ("sitting at the table,") is mentioned, the reader is apt to fancy them as like the objects which we call by the same name; and the meaning of the context sometimes depending upon a correct idea of these objects, this edition of the Bible becomes invaluable for supplying the information wanted. Of these illustrative engravings there are seven hundred.

Missionary Intelligence.

MISSION IN NEW-YORK.

THE monthly journal of Mr. ——— in New-York city, is of such deep and thrilling interest, as showing the true moral condition of the Jewish people, and their readiness to receive instruction which tends to make them holy and prepare them for eternity, that we very reluctantly omit a single paragraph. It is of such length, however, the present month, that only a part is published.

Our readers will be convinced of an interesting fact as developed by this journal : that when a missionary pursues his Saviour's method of preaching the gospel to the Jews, declaring them lost sinners, and pointing out a way of escape from the wrath to come, he will most certainly be successful.—ED.

“ For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.” Hosea iii. 4, 5.

“ For a small moment have I forsaken thee, but with great mercies will I gather thee.” Isaiah liv. 7.

Our Lord has prospered me again this month, blessed be his name ! When I wrote you last time what the Lord has done for Israel, I carried my statements up to the 14th of June. I will commence this time with the

15th of June.—Called upon a family in ——— street ; conversed with them, read the Scriptures, gave them a tract, and prayed with them. There was a man there who frequently came to the door and listened attentively to what I read.

Called upon another family in the same house, but could not do much ; succeeded however to converse, and read in the Word. My tract was refused.

Called upon another family in the same house. There were quite a number of Jewish people there, since it was in a yard in which eight families dwell. This is often an advantage, as the gospel may be preached to a considerable number at a time. Since the Jews are very social in their nature, it happens that what is said in one family is talked over in other places, and thus the missionary has greater encouragement to labor among such people. The gospel preached to a Jew in this city may be carried by him to other parts of the land and of the world.

Called upon Mr. ———'s family ; was prospered there. I was there considerable time. The brother of Mrs. ——— has been baptized in Europe. Mrs. ——— listened attentively to what I said and read ; I was enabled by God's grace to read in the Scriptures, to pray in the family, and to leave a Bible. Mrs. ——— said that she is willing to change her faith ; but first

she must speak with her husband about it. I fear, however, she has not as yet clear views of what she means by *changing her faith*, thinking more of the external than of a change of heart.

16th.—Saw Mr. — again, who called upon me on the 11th. I feel happy to say that he is gaining more and more faith in his Saviour. He tells him all his troubles, as he says himself. He feels burdened as a sinner, and knows that he is lost without Christ. For the present he is diligently reading in the Scriptures, addressing himself to the throne of God continually. I often meet him engaged in reading the good Word. He said that a short time ago he would not even have mentioned the name of Christ.

Called upon a family in — st.; could not do much there, but in the next family I was attentively listened to, and was again enabled by God's grace to read in the Scriptures, to pray in the family, leave a Bible in the house, and received the promise that the Bible will be read.

Called upon Mr. —'s family. There was an old lady there evidently not far from the grave, and oh! what a peculiar thing it is to preach the gospel to such a being, so near eternity, and as a daughter of Abraham knowing so little of her great Saviour and his religion: it is solemn work. By the grace of God, however, I was enabled to get her attention to read in the Scriptures, give her a Bible, and to pray with her. God grant that she may find him of whom Moses and the prophets did write, Jesus of Nazareth—eternal life through him, and spend a sweet eternity with her Saviour. Before I left she said, "Come again," and invited me to call there on Saturday, her Sabbath day.

Called upon Mr. —'s family, where I conversed and read in the Word. The subject of religion was treated there in rather a frivolous way.

Called upon Mr. —'s family; was more prosperous there; conversed and read.

17th.—Visited Mr. —; was enabled by the help of the Lord to have a long conversation, to read and pray, and give them a Bible. In the next family where I called I was again enabled to converse, read and pray, and leave a Bible. Mrs. — was quite frivolous, but Mr. —, in spite of the disturbances caused by others, listened attentively to what I said, seemed impressed with the truth; and when I gave him the Bible, he said, "I will read in it," *i. e.*, though the others may not do so.

Called upon another family. Mrs. — at first listened attentively when I read in the 53d chapter of Isaiah, but before I left she was excited and spoke against me. I succeeded, however, to converse with her and her husband and to leave a tract.

Called upon Mr. —'s family; conversed, read, and prayed with them; gave them a Bible. Whilst I read Mr. — stopped his work. Mr. —, I believe a colporteur, had labored in the family a short time before I called there.

18th.—Was prospered all that day. Blessed be the good Lord.

Called upon Mr. —'s family. Mr. — listened attentively to my instruction, and seemed desirous to know the way of life. I read to them, prayed with them, and gave them a Bible. Mr. — promised to read it.

Called upon Mr. —; was again prospered. A Christian brother of the Methodist Church had spoken to him before. I urged him to immediate repentance, and faith in the Lord Jesus Christ; told him of his danger as a sinner out of Christ; read the Scriptures to him; prayed with them, and gave them a Bible. Mr. — promised to read in it.

Called upon Mr. —; was again prospered. He also had been visited by a Christian brother some time before; he said that he was much pleased with his conversation, and that he could have listened a great deal

longer. He then bought a Bible from me. I pointed out those passages which speak of the Messiah, and he promised to visit me. He believes that the Messiah is to be a divine person. It needs the changing grace of God to make him feel that there is no other way of salvation but by repentance toward God, and faith in the Lord Jesus Christ, and that out of Christ God is a consuming fire. May he safely land in Canaan, and may God remember all Israel for good. Amen. In wrath, O God! remember mercy.

Called upon Mr. — ; read in the Word ; left a tract and a Bible.

Spent a very precious hour in the evening in showing the way of life more clearly to brother —, of whom I spoke in my statement of the 16th. Before I left he knelt down and prayed. Blessed be the name of the Lord for all ! that he remembers poor Israel: "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." Isaiah liv. 8.

19th.—Called upon Mr. — ; had but a short conversation, but he said, if I will come at another time he will speak more about it. He wished to get a Bible ; I gave him one, and pointed out the passages that have reference to the Messiah.

Called upon Mr. — ; read in the Scriptures. Left him a tract, and pointed out again the passages in the Old Testament speaking distinctly of the Messiah. He promised to read them.

Called upon Mr. — ; he is a countryman of mine ; read in the Word, and left a tract.

Made arrangements for our prayer-meeting. The Lord grant that more prayer be offered up in behalf of Israel !

20th.—Called upon Mr. — ; read in the Word ; left a tract and Testament.

Visited Mr. — ; read in the Word and prayed. Mr. — listened to all I said, but stopped me in my prayer ; he did not wish to have me pray any more—a thing which has not happened to me before.

Saw Mr. — ; held conversation with him. He patiently listened to all I said. I read in the Scriptures, and left a tract.

Called upon Mr. — ; conversed ; left a tract and Testament.

Visited a family in — st. Was much prospered there. There were two young men there, who listened with considerable interest to what I said ; especially one of them seemed to feel all I said. I asked them whether they knew of a way how to be justified before God ? They said, No. I then had a long conversation with them, and when I read, they attentively listened. I prayed with them and gave one a Bible ; the other had one. I was enabled during this week to distribute eleven Bibles and three Testaments. "Blessed be the name of the Lord for his loving-kindness and tender mercy."

22d.—Called upon a family in — street. There was a lady there who told that she had read a great deal in the New Testament, and attended worship in Christian churches. She said that in her heart she prefers Christianity to Judaism. I had a long conversation, and having urged her to go to God after I left the room, and to repent and believe on the Lord Jesus Christ, asked her, Will you do so ? She said, "I do not know." All that she needs is the changing grace of God. I read the Scriptures, and prayed with her.

Visited Mr. —'s family ; read in the Word, and left a Bible. In the next family the same, except leaving a Bible.

Saw Mr. —, to whom I had spoken before a great deal on the subject of religion, but it seemed to no purpose. I have often prayed for him, and the Lord heard me. When I saw him he told me that he was sick. This is a good answer to prayer, if the Lord sends affliction to

humble these men, who otherwise would go on in their pride and forgetfulness of their God and Saviour. "Before I was afflicted I went astray, but now have I kept thy word." Psalm cxix. 67. I had an interesting conversation with him, and when I read in the 53d chapter of Isaiah he suddenly said, "That I will read over at home." (He had called upon me.) He told me that he had "asked the Lord several times for illumination," and this is always a good sign. "Open thou mine eyes, that I may see wonderful things out of thy law." Psalm cxix. 18. I wrote down for him what passages he should read as referring to the Messiah.

In the evening I spent two most precious hours, giving further instruction to brother —, of whom I spoke in my statement of the 16th. I prayed with him.

23d.—Called upon Mr. —; conversed, read, and prayed there. Left a tract.

Visited another family in the same house; read the Word, left a Bible, and prayed with them. Mrs. — said: "Well, we will read the Bible." She thanked me for my visit.

Saw Mr. —, where I held conversation, read, and left a Bible.

In the next family I could do nothing. I was refused to hold much of a conversation.

The next place I visited I read to them and prayed. Before I left I gave them a Bible.

Brother — called upon me to get more instruction; spent again about two hours, very precious to me, in showing him yet clearer the way of life. Before we parted we knelt down and prayed. O thou, the God of our fathers, Abraham, Isaac, and Jacob, remember him, and with him poor Israel—poor, poor Israel! Remember thy promises, O Lord, and make them to know Jesus Christ, and Him crucified.

24th.—Called upon Mr. —; he was engaged and could speak but little. Since however he was disposed to get a Bible; I gave him one, begging him as usual to look up to God for light, before he read in it. In the next place conversed but little, a third person being there; distributed, however, the Scriptures to the different individuals.

Saw Mr. —, with whom I had conversed on Saturday last. He told me that he had read my tract. I conversed with him again. When I brought home to his mind the impossibility of being saved by the law, he then asked, "Well, what must we do then?" I pointed out to him the way of life. He told me that he has felt unwell since, and I could not help thanking the Lord for his goodness to me in blessing my efforts, for I know this is the best way to make them consider what I say; for when the Lord brings us on a bed of sickness or into any other distress, then we begin to reflect about our ways and his ways, and to call upon his name. "For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Heb. xii. 6. This reminded me of what is said in the gospel of St. Luke, when the Lord appointed the seventy disciples and sent them into every city and place, *whither he himself would come*. O that the good Saviour would revisit every place, as he seemed to have done here; review the work; not only find it well done, but also bring his own blessing with him, which is the chief thing, for without that "Paul may plant and Apollos water," but God alone can give the increase. Lord Jesus, come, oh, come quickly!

Saw Mr. —. There was a young man there who told me that Mr. —, missionary to the Jews in Europe, had often called upon him and spent many hours there. It so happened that the tract I had with me was written by the same missionary. I gave him the tract, and pointed out to him the passages referring to the Messiah. He told me that he has read a great deal in the Bible. At one time, when I addressed him ear-

nestly, he was quite impressed, and suddenly said, "Where do you live, sir?" intending as I suppose to visit me. Oh may the Lord change his heart. Many of the Jews I find have been instructed enough, and mingled with Christians, and all it needs is the outpouring of the Spirit. I read the Word there and left a Bible.

25th.—Called upon Mr. —; had a long conversation with him, the conversation being chiefly, as it is in nearly all families, the impossibility of being saved by law; that man is a poor sinner, and is eternally lost without Christ. He told me that he has read through the New Testament; has attended service in all the different denominations; also had been in the prayer-meeting. I read the Bible. When I left, he said: "I feel sorry that I cannot speak more with you," being interrupted by persons calling there, though I had been there an hour and a half.

Called upon Mr. —'s family; could however hold but a short conversation there. My tract was also refused.

Visited another family in the same house; found it rather difficult to get access to their minds, but by constant looking up to the Master, I succeeded in holding considerable conversation, reading in the Word, and leaving a tract. I intended also to read in the New Testament, and asked for permission, but was refused; so also refused to pray there. There were two ladies there, one of them speaking in very bitter terms of the Saviour. Having shown the impossibility of being saved by the law, and kindly warned them of their fearful exposure to eternal death, one of them said: "Well, what must we do then?" This question is very frequently put to me after such warnings. I love to hear it. Would to God all Israel would soon cry out, "Men and brethren! what must we do to be saved?"

Called upon another family. When I came in I was accosted rather harshly, but still was prospered. I succeeded to begin conversation, read in the Word, leave a tract and Bible, and to pray with them before I left.

Revisited Mr. —; told me he had read in the Bible I gave him the day before. I read in the Scriptures again and conversed with him. He felt much interested in my conversation, and when I told him that I must now go, he said, "I am sorry." His partner, who was not there the day before, also felt interested in my conversation with him. May they soon find Jesus to be a precious Saviour and Lord.

REV. S. BONHOMME'S JOURNAL.

CHARLESTON, S. C. July, 1850.

A Miss D., a Jewess from the West Indies, while I was calling her attention to the insufficiency of her faith and practice without a belief in Christ, remarked she did not wish to argue upon the subject. I told her she must not be afraid to investigate the truth, while our all for eternity is involved. Since this time I have had three more opportunities of addressing her and another Jewess for a considerable length of time, and I was listened to not only with respect and attention, but with manifest interest. Thus the seed is sown, and God will give the increase, for he has promised to do so.

Again, had a most interesting conversation with a Jewess, a widow lady, the wife of a deceased minister of a Jewish congregation, but who is a frequent attendant of public worship in a Christian church, and a contributor to all the benevolent objects of Christianity. She remarked to me that she could not believe Jesus as the Son of God, nor could she see how we worship a plurality of Gods. I explained to her the character of God as revealed in the Scriptures. She expressed her regret at

having to leave the country, for she delighted to converse upon this subject; her son also being present on the occasion, and another Israelite from the West Indies, became likewise interested. I supplied the lady with various tracts.

On another occasion before she left I had an hour's conversation with her, when she confessed she had a near relative in N. H., in this country, who is a Christian.

A Jewess inclined to Universalism, after a short conversation, replied that she could not become a member of any Christian Church in its present divisions and dissensions, and so long as she witnessed so many false professions. I endeavored to set before her, in the light of revelation, the doctrine of future rewards and punishments; and may the God of all truth seal this most important truth to her heart, and may Christians learn how to walk, and not become stumbling-blocks to the lost sheep of the house of Israel.

Conversed with two Israelites, a young man and young lady, both believers in Christ, without a thorough knowledge of evangelical faith, or understanding of the fundamental doctrines of the Scriptures. One of the two was likewise leaning towards Universalism, but while using the sword of the Spirit with considerable sharpness, and after some more reflections upon her advance to me in favor of Universalism, she addressed me. She did not mean to say that there was no future punishment.

July 26th.—This morning I went to a Jewish quarter in this city, and I commenced my arguments with an Israelite from Holland. He listened willingly. Another one joined us, who was considerably well acquainted with the prophecies as to the second advent of Christ, though he believed it to be the first. After giving him a fair exposition of the 9th of Daniel, he wished me to bring him the Prophets in the Hebrew for investigation, and then invited me in a friendly manner to call on him. Another interesting young Israelite, coming also, joined us, and was surprised that he should not have known this important prediction, and assured me that as soon as he returned home to his father's in this city, who has all the Hebrew Scriptures, he would make it a subject of investigation. The first Israelite wished me to bring him something to read on the subject of religion.

Thence I advanced higher up in the street, recognizing a young man to whom I had given a tract for some time past. We entered into conversation upon the value of an immortal soul, and the folly of earthly treasures. We were soon surrounded by quite a number of others, who became deeply interested while I was explaining the Scriptures from Moses, the Psalms, and the Prophets. At the same time, one from the other side of the street stepped over and endeavored to oppose me by interrupting my arguments. I told him that I did not design to address him, and therefore I wished him to let me finish with his brethren, which he did. While thus ardently engaged in setting before them through their own Scriptures Jesus as the Messiah, the numbers increased, both men and women, though the women did not come further than the steps of the stores; yet by the blessing and goodness of God on this occasion, through a crucified Redeemer, for at least three hours standing in the street I was permitted to proclaim God's mercy to at least from twenty-eight to thirty souls of the lost sheep of the house of Israel. They asked me for tracts very freely, and I gave them all I had. Nearly at the close of our argument, an elderly Israelite came up and became very insulting and annoying, but the by-standers remarked to me that he was not right in his mind. I kept very calm till he became entirely subdued. Several of these Israelites I believe to be candid, and have to a great measure before investigated the subject, and they seem to have a considerable

knowledge of the New Testament as well as the Old, and of the Hebrew language. One Israelite of the number invited me to call on him at his residence and bring him a German tract with Hebrew. Another told me to call on him; he wished to be instructed in those parts of the Scriptures referring to Christ, and declared his willingness to receive a knowledge of the truth. I quoted to him two verses from Hosea, 3d chap., 4th and 5th verses, showing him that the Israelites are not only to return from apostasy to Jehovah their God, in the latter times, but it is expressly declared, "and to David their king," the Beloved, the Messiah. I think this passage is incontrovertible, that this returning is in the latter times; and while they have thus been remaining without king, prince, or sacrifice, at the latter times they shall not only acknowledge the authority of Jehovah, but they shall likewise acknowledge Jesus their King, Jesus their Prince, and Jesus their Sacrifice. It was really a refreshing season to me. It lasted for three hours. I returned home rejoicing in the remembrance of the goodness of our God for this opportunity. May the Spirit of all grace accompany my feeble labors, through Jesus Christ, our Lord and Saviour. Amen.

I have distributed 678 pages of tracts, 50 pages of lectures, and one New Testament in Spanish.

From the Jewish Intelligence.

LONDON SOCIETY.

INSTRUCTION OF CANDIDATES FOR BAPTISM.—The Rev. Mr. Bellson writes from Berlin: "During the month of April we have been enabled, by the help and mercy of God, to prosecute our work as heretofore. Three new candidates have been added for regular Christian instruction. The one is an interesting young Jew, with whom I became acquainted about four years ago. He was then a student of the Rabbinical College of this town, but ignorant of everything else. I procured him some private lessons in German and Latin, and after a time lost sight of him; nor could I learn what had become of him, until the last baptism of *his friend*, when he made his appearance in our chapel, and since that time very often."

BAPTISM OF TWO ISRAELITES.—The Rev. Mr. Ewald writes from Jerusalem, April 1, as follows:—"The two individuals of the house of Israel, Hajah Sarah Victor, and Michael Pintow, of whom I have given you an account in my last letter, have been baptized by our dear Bishop, last Good Friday. There is now none left in connection with the mission ready for immediate baptism. The three families who are convinced of the truth as it is in Jesus, and who wish to become Christians, continue to give proofs of their sincerity; they will soon receive a regular course of instruction."

BAPTISM OF AN ISRAELITE.—A communication from the Rev. Mr. West at Warsaw, dated May 10th, contains the following:—"I have the pleasure of informing you of the baptism of an Israelite, Paul Rosenbaum, a native of Warsaw, eighteen years of age. He was introduced to me by an elder brother, a respectable Jewish merchant, who is also desirous of embracing Christianity, as soon as circumstances permit; he informed me that it was with the perfect consent of his parents that he brought his younger brother to me. He was admitted into the Institution, and Mr. Deutsch assisted me in imparting religious instruction to him. Having acquired a sufficient knowledge of gospel truth for reception into the Church of Christ, and desiring earnestly for baptism, that sacred ordinance was ad-

ministered to him by the Rev. Mr. Splezynski, on August 3d, at the Reformed Church. It was very painful to me to be prevented by illness from attending on this solemn occasion. I was, however, not prevented praying for the young convert, and I have good reason to hope that he will, by the mercy of God, grow in grace, and in the knowledge of the Lord Jesus."

Jewish Intelligence.

From the Jewish Chronicle.

RUSSIA.—An ukase has just been issued by the Emperor of Russia, which decrees that all males of the Jewish religion in Russia and Poland are to serve as follows: from the age of 13 to 18 they must enter the military school; from 18 to 25 they must serve as sailors on board men-of-war ships; and from the age of 25 to 36 they must serve as soldiers of the line. Such is the edict, which almost amounts to annihilation. Would it not be much better if the Emperor were to issue an order for their banishment, than thus to tear the children from the arms of their parents at such a tender age? The ukase certainly does smooth the above over with a little varnish, by concluding with a promise, "that the Jew, after having served twenty-three years (!), shall be entitled to the same privileges as a Christian."

VIENNA, April 15th.—An examination took place here yesterday of the children of the Institution for Teaching the Deaf and Dumb, the master of which is Mr. Joel Deutsch, an Israelite. Among the children were eleven Jewish ones, eight boys and three girls, who were fully qualified in reading, writing, and arithmetic; and not only in the German language, but also in reading the prayers in Hebrew; exclusive of which, each of them is brought up to a trade.

There is every hope that Jewish emancipation will be fully carried out here. His Majesty the Emperor recently bestowed the order of Frans-Joseph on Messrs. Sicherofsky and Oppenheim, the two Secretaries-general of the railroads, on account of their scientific ingenuity.

SZEGEDIN (one of the principal towns in Hungary).—The Council of Magistracy has just proclaimed the emancipation of the Jews at several parts of the town, in a formal manner, by a grand procession attended by a number of influential persons, and accompanied by a troop of military with their band.

BORDEAUX.—The electors of the *Circonscription* of Bordeaux assembled on the 17th instant to elect a member of the Central Consistory, when M. Alphonse de Rothschild was appointed to the office by a considerable majority.

BERLIN.—The first case to which the new law respecting mixed marriages applied, recently occurred here. The principal clerk of an extensive commercial firm here, who is a Jew by birth, married the daughter of a Christian inhabitant of this city, in the Reform Congregation of the Jews. The bride, in order to satisfy the demands of the Reformed Church, had to conform, previous to the conclusion of the marriage ceremony, to the Free Congregation of Christians, but afterwards returned to the Lutheran Church, while her husband remains a member of the Jewish Reform Congregation. On the other hand, several cases have occurred in which daughters of Christians have seceded from the church to the Jewish synagogue.

VIENNA.—The Jewish congregation of Pesth contemplates devoting the greatest part of the fine already paid to the Government, amounting to 400,000 florins (which, according to a ministerial edict, is to be returned,) to establish an endowment for a Hungarian national school.

THE JEWS IN MOLDAVIA.—Under the title of “Reformed Laws” for Moldavia and Wallachia, recently agreed on between the cabinets of St. Petersburg and Constantinople, occurs one (Article III.) according to which no Jew is allowed to reside in the *Bojarengasse* of the capital; the conscription to be extended to the Jews, and the Polish dress of the Jews is to be changed for the modern German one. This is what the commissioners call “instituting reform and correcting abuses.”

BERLIN.—The Jews here refuse to be sworn in civil, criminal, and other cases, in consequence of not being allowed to be covered at the time, according to their ancient custom. They claim the privilege, which is granted by the Prussian law, and have petitioned the King for the right.

PARIS.—The government grant to the Israelitish nation of France for this year is 128,000 francs; their population does not amount to more than 50,000. The number of Israelites in the Netherlands exceeds 60,000, and the grant this year was not half the above sum. Thus the French Jews have little to complain of in the conduct of their Government towards them.

FRANKFORT-ON-THE-MAINE.—The depression of the Bavarian funds is severely felt here on the Bourse, and daily increases, which is owing to the determination of the principal influential Jewish houses to emigrate from the kingdom of Bavaria, and at the same time to withdraw their invested capital; they having resolved not to remain unless civil and religious liberty be granted them.

CHEERING NEWS FROM SAN FRANCISCO.—The Rev. S. M. Isaacs, of New-York, has received a communication from a respected correspondent, from which we quote:—“As I know you take an interest in the prosperity of the Jews, and especially in the progress of their faith, you will be pleased to hear that we have purchased a burial-ground, toward which I received from Mr. — the liberal donation of 500 dollars, paid in gold dust; we have also formed a Hebrew Benevolent Society, of which I have the honor to be V. P. We shall soon organize as a congregation, and have a synagogue; we have several scrolls of the law, and enough Israelites to form a very large congregation. Who, Rev. Sir, would have thought that the banner of Judaism would so soon have been unfurled near the ‘Halls of the Montezumas?’ But so it is, wherever the foot of humanity leaves its impress, the Unity of God is sure to be proclaimed.”

PERSECUTION OF THE JEWS.—Excesses against and persecution of the Jews are still the order of the day in Moravia, and matters have been so serious in Prerau, a station-place on the Northern Railroad, that it has been declared in a state of siege. The military measures taken are of so severe a nature, that none but medical men and clergy are permitted to quit their habitations after 9 o'clock in the evening. The unhappy Jews at Cracow were to have been attacked on Corpus Christi day, but the measures taken by the Captain of the city prevented any outbreak. A Dominican monk pronounced a severe censure on the Municipal Council of Cracow from the pulpit, “for not behaving with proper severity against the Jews,” and further excited his congregation against them.—*London Times.*

TRIESTE.—His Majesty the Emperor has visited all places of worship here, the Oriental Greek and Illyric Greek churches, the Protestant Helvetic chapels, and also the Jewish synagogues. In all these places large numbers assembled to thank his Majesty for the honor of his visit.

HUNGARY.—In several departments of Hungary, Jews are now forming societies, the members of which pledge themselves to give up all idea of trade, and to devote themselves to agriculture exclusively. Large tracts of land are now being purchased, part of which are allotted to the members on very moderate terms, and many Jews are ready to commence the labor at once.

Donations and Subscriptions.

THE Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society:—

Seekonk, Mass. Collections in Baptist church, 5.57, Deacon J. Shorey, 5, William Nisbet, 1,	\$11 57	son, 5, Wm. Newton, 1, C. G. Handy, 1, C. Burdick, 1, Cash, 2.50, Mrs. T. Tompkins, 2,	52 25
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Pawtucket, Mass. Collection in Cong. church, 20.81, Cash, 1, Deacon Jenks, 1, Deacon Benedict, 1, Jas. Wood, 1, ..	24 81	Erie, Pa. Jahiel Towner, 10, to constitute himself a Life Member, Meth. church, 4.17, Bap. church, 2.90, Mrs. M. Curtis, Geo. Kellogg, Loyd Nichols, Giles Sanford, J. C. Spencer, David	
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